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COMMISSION



THE ESPINOSA-OLIVARES-AGUIRRE EXPEDITION
OF 1709

BY

REV. GABRIEL TOUS, T. O. R.

CORRESPONDING MEMBER OF THE COMMISSION

EDITED BY REV. PAUL J. FOIK, C. S. C., PH. D.

Chairman of the Commission and President of the Society

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FOREWORD

The diary, here presented, is a translation of the original record in the *Archivo General de Indias* at Seville, Spain (62-2-29), and describes the expedition of Espinosa, Olivares and Aguirre into Texas in 1709. In 1915 the Reverend Otto Maas, O. F. M., published the entire document in his book, entitled *Viajes de Misioneros Franciscanos a la Conquista de Nuevo Mexico*. Though Father Maas changed the ancient orthography, he scrupulously followed the text in every other detail.

As far as we know, this diary has never been translated into English, and it is now presented because it bears a relation to the later *entradas* into Texas, when permanent settlements were established. This is a literal and exact translation of the original text. It must be remembered, however, that the document contains the archaic Spanish language and expressions of over two hundred years ago. It was written in the epoch of literary "gerundianism" so much in vogue with writers and chroniclers of the sixteenth and seventeenth centuries.

The diary is the work of Espinosa, and differs in style from that of the expedition of 1716, a translation of which is now in press and will appear later in the year 1930. The style of the latter is more sober and concrete, and more exact as to details of important facts, such as directions and distances traveled each day. In this account we recognize the Espinosa of the *Cronica*, more exuberant, more digressive and at times inclined to exaggerate. Here he gives the most interesting and vivid descriptions of animals, rivers, country, customs, and the physical and moral characteristics of the Indians. He portrays for us in the diary a real word picture of the buffalo roaming in the wilderness.

The expedition gave the River San Antonio its present name. There were earlier *entradas* into Texas which followed the same general course.

The map here drawn to supplement the diary was planned and compiled with the greatest difficulty, because of the lack of evidence and data to check up accurately the direction and distances traveled by the explorers as recorded in the document. We feel confident, however, that the route of the expedition here traced is as correct as can be made under the circumstances with the information available.

The translator and the editor wish to acknowledge with thanks the careful revisions of the diary that have been made by the Rev. Dr. Walter O'Donnell, C. S. C., of St. Edward's University, Austin, Texas, and by Prof. Carlos Castañeda, Librarian of the Garcia Latin-American Library, University of Texas.

THE ESPINOSA-OLIVARES-AGUIRRE EXPEDITION OF 1709: ESPINOSA'S DIARY

TRANSLATED BY

REV. GABRIEL TOUS, T. O. R.

ESPINOSA'S DIARY OF 1709

In the name of the Most Blessed Trinity, God the Father, the Son, and the Holy Ghost. Here begins the diary of the expedition undertaken in the year 1709 by the Rev. Father Fray Antonio de Olivares, Apostolic Preacher, Commissary of the Holy Cross of Querétaro, accompanied by Father Fray Isidro de Espinosa, Apostolic Preacher and Missionary in charge of the Mission of San Juan Bautista on the Río Grande del Norte, and assisted by Captain Pedro de Aguirre, Commander of the Presidio of Río Grande del Norte and fourteen men from his company, agreeable to the orders issued by his Excellency the Duke of Albuquerque, Viceroy, Governor, and Captain General of New Spain, etc.¹

April 5th. Friday. After midday the whole expedition set out in search of the San Marcos River and after crossing the Río del Norte, which carried much less water than usual, stopped at a place called Cuervo Encampment. There were only [a few] pools of rain water which was brackish and somewhat salty. The expedition travelled this day four leagues.

April 6th. [Saturday.] We travelled on this day in an easterly direction across level ground and some mesquite groves. Here we found a dry arroyo in which there were clumps of oak trees. After crossing a small thicket of mesquites we went over a few low sandy hills covered with good pasture. We came to a small permanent spring where there is an abundance of haddock, catfish, and other fish which temporarily appeased our hunger. The expedition travelled this day eight leagues.

April 7th. Sunday. After we had built a bower of branches to celebrate the Holy Sacrifice of the Mass, a strong wind arose which prevented it, from fear of some irreverence. We continued our march through open country and crossed a small thicket of mesquites. We then descended to the arroyo of Caramanchel whose two branches were dry. There are many ash trees, elms and an abundance of alfalfa. From the arroyo to the Nueces River it is all level ground. The water of this river is fresh and clear. It has many ash trees, elms, and walnuts, and there is an abundance of Cocomecalt, a plant whose thorny nature might bear some relation to the writer's name. [Espinosa means thorny.]

¹The expedition set out from the Mission of San Juan Bautista.

There are many fish of which we had some for dinner. On this day we met three Indians of the Pacuasian nation who were out hunting mice. The other Indians, who made a thick smoke in the woods upon our arrival, did not show themselves again and were lost in the thickness of the woods along the bank. We travelled this day five leagues.

April 8th. Monday. We moved from said place and travelled over level ground for about a league to the east. We then travelled for two leagues through mesquite forest and thorny bushes and thistles, very difficult to cross although there was a path. We came to the crossing of the Nueces, where the abundance and pleasantness of the various trees like mulberries, elms, and oaks enlivened its banks. The river has plenty of good, fresh water. After crossing many ravines, or small streams, and sparse mesquite woods we came to a dry arroyo filled with oaks. From here we went to stop on the Sarco River or, as the Indians call it, Río Frío. Here we found some Indians, two Xarames and a number of Pacuasians, about twenty in all. This day the expedition travelled seven leagues.

April 9th. Tuesday. We advanced through a small mesquite flat and over level ground towards the northeast and came to the Hondo River whose bed was filled with pools of water. Continuing through the day in the same direction we arrived at the arroyo of Capa, where there were many sabinos, elms and evergreen-oaks, the fields being covered with flowers as in April. After ascending the arroyo for about two leagues to the north we stopped. On the way we hunted for turkeys, the expedition being supplied with meat by seven which were killed. We travelled this day nine leagues.

April 10th. Wednesday. Passing some small valleys filled with mesquite clumps and oak groves we came to the arroyo called Chiltipiquie, which was dry. We then crossed some plains, going about three leagues towards the east, and passed a few holm-oak groves in the same direction, until we came to the arroyo of the Robalos which had a few pools of water. The expedition travelled this day eight leagues.

April 11th. Thursday. We set out from the said place towards the east in search of the Medina River which we reached and crossed. On the opposite bank, in a clearing along the river, we found the rancheria of the Payayas who were not numerous. This river is bordered by walnuts, the daily food of the nations who live along the banks. Along the river are many green and white poplars, elms and a diversity of other trees which beautify it. Here we consulted and planned the route we were to follow in search of the San Marcos. We stopped at this place after travelling five leagues.

April 12th. Friday. We moved on to the east through a plain, and at a distance of three leagues, not far from the river, met some Payaya

Indians. Later we met five others of the Pampoas tribe, who were going to the ranchería of the Payayas. Crossing the Medina a second time we continued in sight of it, until we arrived at the ranchería of the said Pampoas, where it was necessary to cross the river a third time, halting on the other bank. Here we inquired about the watering places in order to continue our journey. We took an Indian on horseback as guide, twelve Pampoas accompanying us on foot. We travelled this day five leagues.

April 13th. Saturday. We continued our course towards the east through some ravines filled with holm-oaks, mesquites and some white oaks, until we arrived at the arroyo of Leon,² which had running water, and we crossed it about a gunshot from where General Gregorio Salinas crossed it some years before.³ We crossed a large plain in the same direction, and after going through a mesquite flat and some holm-oak groves we came to an irrigation ditch, bordered by many trees and with water enough to supply a town. It was full of taps or sluices of water, the earth being terraced. We named it San Pedro Spring (agua de San Pedro)⁴ and at a short distance we came to a luxuriant growth of trees, high walnuts, poplars, elms, and mulberries watered by a copious spring which rises near a populous ranchería of Indians of the tribes Siupan, Chaulaames and some of the Sijames, numbering in all about 500 persons, young and old. The river, which is formed by this spring, could supply not only a village but a city, which could easily be founded here because of the good ground and the many conveniences, and because of the shallowness of said river. This river not having been named by the Spaniards, we called it the river of San Antonio de Padua. Having distributed tobacco among all of them, we took four Indians to guide us from this ranchería, and after passing a forest of mesquite trees we came to an arroyo of briny water and stopped on the opposite bank. We travelled this day eight leagues.⁵

April 14th. Sunday. The Holy Sacrifice of the Mass was celebrated in a bower. After Mass we went on towards the northeast in search of the River Guadalupe, and crossing over open country except for some mesquites, we came upon a branch of the Guadalupe River,⁶ having crossed a deep arroyo with large pools of water. Having heard of the other branch of this river, we set out in search of it going towards the

²Arroyo de Leon is probably the present Leon Creek west of the San Antonio.

³General D. Gregorio Salinas Varona was governor of Coahuila, 1692-1697, and of Nuevo Leon, 1705-1707, and took a very important part in the explorations of Texas.

⁴San Pedro Creek still flows through the town of San Antonio. Ramon's diary describes the San Pedro Springs.

⁵This arroyo is the Salado Creek of today.

⁶The Comal River of today.

northeast, and at times to the east, through a very dense forest of mesquite clumps and holm-oaks. We came out upon a few bare hills, and continued till we reached the other branch of the said river of Guadalupe. Its banks are very fertile and pleasant. Its waters are abundant, clear and good.⁷ On coming to the river, while going along its banks, a soldier's horse suddenly turned and the soldier was thrown into the water unintentionally. He came out drenched and shivering. Two others who went to his rescue also got a bath without intending it. Here there is an abundance of sables, elms, poplars, willows and other trees. In the river there is a variety of fish that we relished, and alligators have been seen by the Spaniards. Wild turkeys, commonly called *gujolotes*, abound. While hunting them two shots were fired, one of which took effect in the hand of the fowler rather than on the game. We waited here for the Sanac Indians, who were to bring us news of the Tejas nation, whom we had summoned but they did not come. We stopped on the far bank of the said river, having travelled nine leagues.

April 15th. Monday. We left the said river to look for the San Marcos, travelling towards the northeast through some mesquite clumps. We made signal fires to attract the attention of those around. While going over plains and gentle hills we killed two turkeys which appeased our appetite. We soon arrived at the San Marcos. Having crossed right over the hills, we reached the river sooner than we had anticipated. The banks of this river are very pleasant, full of walnut trees, elms, black mulberry trees and very tall poplars. We travelled this day as far as the San Marcos River, six leagues.

April 16th. Tuesday. We crossed the San Marcos River very near its source, the crossing being two arquebus shots from where the river rises. Directing our course eastward through a forest of mesquite clumps and some elms we came, after a distance of about two leagues, to an arroyo with little water which we named San Raphael, Sovereign Prince, to whom we intrusted the success of our journey. This arroyo has many holm-oaks and some elms and is reached by leaving the crest of the hills. Beyond the arroyo mentioned we went on toward some low hills in the direction of the northeast, travelling sometimes to the east. In the center of a plain is a grove of holm-oaks, where there is a small spring of water, not far from said arroyo. After we passed the hills we came to a stream which, because of the many ticks, *garrapatas*, we found there, we called arroyo of the Garrapatas. All of us, though against our will, carried away many of them. We stopped this day at this arroyo. A buffalo which was seen accidentally by an Indian who was with us was killed and though somewhat lean answered our purpose. We travelled this day eight leagues.

⁷The present Guadalupe River.

April 17th. Wednesday. We went on to the northeast in search of the Colorado River or Espiritu Santo, which is all one, in order to see if we could meet some Indians who could give us information about the Tejas, since the Indians of the Siupan tribe had told us they did not know of them. At a distance of five leagues, when about to reach Espiritu Santo, the guide saw four buffalos. In a little while all four fell into the hands of the soldiers, who, as executioners, put an end to them, providing the expedition with meat. We stopped near this river, having travelled five leagues.

April 18th. Thursday. Having made a thick smoke in order to see if the Indians would respond and not finding any traces or footprints of them, we decided to go on by a marsh on the opposite bank of the river. We set out with the captain and seven soldiers, seven others remaining in the camp we left at the river, with orders that, if they had any news of Indians who might come there, or anything else worth knowing, they should make a smoke that we might repair to camp. We came to the river, which is sheltered on either side by luxuriant trees, walnuts, ash trees, poplars, elms, willows and wild grapes, much higher and larger than those of Castile. The river has sand banks all along its margin, showing the high water mark, and it is a quarter of a league wide. Its water is the best we have found. Just beyond this part of the river is a shady place, about half-a-league, surrounded by trees, where we found an abandoned ranchería, in the shape of a half-moon which had more than 150 circular huts, but large and well made. There, while on our way, we came upon four graves covered with sticks, two of which still gave out an offensive odor and appeared to be fresh. We passed said place and, guided by the Indian, we directed our course towards the east through a forest of oaks for a distance of about six leagues. Looking for Indians we crossed the said river a second time, and continuing our course to the northeast for about two leagues, always in sight of it, we stopped again at some ponds not far from the river, because the forest before us was so dense that we could not penetrate it. We travelled this day nine leagues.

April 19th. Friday. Having suffered much from the cold the preceding night, and being about to decide to cross over to the other bank of the river, which we had not explored, some of the party thought they saw some smoke on the bank of the river we had already explored. We recrossed the river to investigate the smoke, but there was no trace of it nor a footprint of man or beast, only deep tracks and pathways of the buffalo that crossed the river. On both sides we saw many herds of them. This caused us no little surprise, not having found even old tracks of them from the San Marcos River to the Río Grande. Seeing there were no people we returned, avoiding the forest through which we

had come, and on the way the soldiers killed three buffalo cows and three calves. They took as much meat as they could carry, and about this time, we saw a thick smoke rising from the spot where we left the camp. While returning to the river aforementioned, we amused ourselves a short while by teasing a buffalo. At sunset, although lost, we got to the river passage, and it was already night before we crossed. On arriving at the camp we found there Captain Cantona, an Indian, who is very well known by the Spaniards. With him were more than forty Indians, most of them of the Yojuan tribe, a few Simonos and a few Tosonibi, who arrived that morning with many others who had returned to the ranchería, seventy-seven persons in all. They came from the river single file, bearing a well wrought *otate* (bamboo) cross before them. The cross-bearer was followed by three other Indians, each one with an image of Our Lady of Guadalupe, two of which were painted, and the other was an old engraving. As they came to where we were, all made manifestations of peace, some bowed, others approached the Spaniards, petted their faces and embraced them as is their custom in showing their joy and high esteem for those they love. There they waited until we, the two religious and the captain, arrived. They then explained themselves in this manner: Two Indian youths seeing the thick smoke we had made before arriving at the river, came to investigate it, and following our tracks, reached that night the place where our camp was. Suspecting that those in camp were Apaches, they cautiously watched the camp until they saw by the reflections of the fire the red waistcoat of the Alferéz. They knew then that they were Spaniards, because they had seen them on another occasion when they entered the province of the Tejas. These two went to inform the ranchería, which was four leagues distant, and on Friday morning all came in the manner already mentioned. They declared that they were very much afraid to approach the camp but finally resolved to do so. As soon as we dismounted from our beasts, the Indians embraced us with many manifestations of joy. We gave them the most affectionate welcome we could and distributed tobacco among them, this being the present most prized by them. They stayed with us that night with much rejoicing, refusing to return to their ranchería in order to be with the Spaniards.

Seeing that our efforts to reach the arroyo of the Otates in the hope of meeting the Tejas had been fruitless, and knowing that the Indian leader of the Yojuanes, called Cantona, frequents the province of the Tejas with his followers, we inquired particularly about the said Indians, and asked if it was true that they had left their territory and had come to settle on the San Marcos River. To this they replied that the Asinai Indians, commonly called Tejas, were in their own country where they had always lived; that they had not moved to the place we inquired

about; that only a few were in the habit of going in search of buffalo meat to the Colorado River and its neighborhood. Asked again, if they knew this to be the truth, they maintained what they had said and declared further that Bernardino, a Tejas Indian, who knew Spanish and was very crafty, having lived many years among the Spaniards, was the chief of all the Tejas, and this they knew well. All this caused us sorrow on the one hand, because we wanted to see the Tejas, and [joy] on the other hand, because it relieved us of the uncertainty under which we had labored concerning the whereabouts of the Tejas. The Indians said also that it was a three-day journey from the place where we were to the village of the Tejas. Not having planned to stay any longer, and the Captain of the military expedition not having instructions to go any farther, and having been told by all who knew him that the chief of the Tejas was very adverse to all matters of faith, never having been made to live like a Christian, and that he had escaped from the mission on the Rio Grande with some Indian women who had been left there, we decided not to proceed any further. On the day that all this happened we travelled over rough ground covered with oak trees nine leagues.⁸

April 20th. Saturday. Being on the point of returning straight to the Rio Grande, the aforementioned Indians reminded us that their women, children, and other members of their tribe who had not seen us would be very sad and disconsolate if they did not. Seeing their eagerness and judging that their people were not far distant, we accompanied the Indians, following a northeastern direction for about four leagues, leaving a few soldiers in the camp. Those that went with us carried the Otake cross and the three images of Our Lady of Guadalupe that the Indians had brought. Captain Cantona rode on horseback, boasting to the Indians how the Fathers and the Spaniards esteemed him because the Spanish captain had given him a silver-mounted cane. He bade them love the Spaniards. In this manner we came in sight of the wigwams and an Indian on horseback came forth to meet us. He immediately returned to notify the other Indians, who at once came out to meet us in such numbers that it filled us with tenderness to see them. Not one of them came out with arrows; all came with their hands raised or crossed; some with very little clothing on their body; the majority or almost all of them entirely nude. Hardly had we dismounted when they surrounded us, crowding around so persistently that we knew not where to turn. They gave shouts of joy, embraced us, and caressed our faces and arms, doing the same among themselves after the manner of anointing. This is a custom they have to make others their friends or

⁸By the evidence which we have and according to the directions given it seems that the place where they stopped on the Colorado River is situated between Bastrop and Smithville of today.

favorites. In short there was not an Indian, man, woman, or child, who did not do his or her share of petting, insisting that we pass our hands over the face of even the babies, refusing to be satisfied otherwise. We shed copious tears on seeing such a multitude of souls without light and without knowledge of our Catholic religion, for judging by the wigwams and the people we saw, the number of souls living in this part of the wilderness must have been two thousand. We distributed tobacco to as many of the women as we could, not having enough for everyone because we had not expected so many. We gave lumps of ordinary brown sugar to as many of the boys and girls as possible, caressing them in this way. We, the religious, would have remained longer among them had we not been obliged to hasten our departure. We bade them goodbye with sorrowful hearts and returned to our camp, where we arrived at midday with enough sun and not a little hunger, after travelling in going and coming eight leagues.

That Saturday afternoon we made a paper cross, which we painted with ink as best we could, and gave it to the Indian, Cantona, who came with us. We commissioned him to take it to the governor of the Tejas and to tell them how we had searched for them; that they should go to our missions on the Rio Grande since they knew where they were; and to show them the cane he had, that they might give credence to his words. He promised to do everything we told him. This being done we started our return march to the Rio Grande and came to the arroyo of Las Garrapatas where we stopped, having travelled this afternoon two leagues.

April 21st. Sunday. The Holy Sacrifice of the Mass was celebrated at the said arroyo, and we then proceeded on our march, following the same route by which we had come until we arrived at the San Marcos River, after travelling nine leagues. Though it may seem a digression, Your Excellency, I cannot fail to mention in passing, that in addition to the fertility of the country exhibited by the variety of flowers, trees, and wild fruits, an abundance of hemp was noticed in the depressions of the ravines. This was so flourishing that it seemed to be cultivated though it had received no other care than that of the liberal hand [of nature] that beautifies everything. The hemp found in the fields could supply all the wants of the Indian women. Besides this, the land seems to be suited to the cultivation of vines, a great variety of which are found growing wild on the hills. The vines are very large and resemble those of Castile. The bunches are larger and the grapes thicker, the skin being tougher, but the fruit is sweet and palatable. Mulberry trees are found everywhere along the arroyos and rivers. Their fruit is very sweet and the leaves large, as large as those of trees planted in orchards. The nuts are so abundant that throughout the land the natives gather

them, using them for food the greater part of the year. For this purpose they make holes in the ground where they bury them in large quantities. Not all the nuts are of the same quality, for there are different sizes and the shells of some are softer than others, but all of them are more tasty and palatable than those of Castile, though they are longer and thinner. The Indians are very skillful in shelling them, taking the kernels out whole. Sometimes they thread them on long strings, but ordinarily they keep a supply in small sacks made of leather for the purpose. Though the Indians are gluttons by nature they keep these from year to year. In some rivers medlar trees are found like those of Spain. The variety of birds of various colors and sweet song is great. The deer and fawn are so numerous that they resemble flocks of goats and are met at every step. The buffalo is a singular beast among the wild life of this country. It is larger in size than the cattle of Castile. Its legs are very short; the head larger than that of a bull of Castile, which it resembles; the eyes very dark and almost covered by the fleece or forelock which is very long. They have whiskers like the goats; the horns are small and curved; the back is an ugly hump, reaching from the neck to the rump. In this hump there are six loins concealed. The skin is woolly like that of sheep, but black or dark brown; the tail like that of a goat. It is an animal so ungainly that there is not another in the land that can surpass it in unsightliness. It is very swift and active, but because of its great weight its swiftness does not last long. Its spirit is weak and its courage short because on feeling itself wounded, even though it be in a part not necessarily vital, it soon stops short and after a short while falls dispirited to the ground, blood issuing from its mouth. Its flesh is like that of the cows of Castile although better in taste and lightness. It constitutes the most common food of the nations that live in the neighborhood of the Tejas Indians, and of those in the hills where there is an abundance of buffalo.

There are, besides, flocks of wild turkeys which are found at every step. There are bears, lions, tigers, foxes and a great variety of other wild animals. Fish are so plentiful that there is not a creek, river, or pond where mullets, haddock, bagre, sea brim or buffalo fish, moharra, and every other species known are not found. In the Rio del Norte fish measuring a vara in length (thirty-four inches) are caught, which are called *piltontes* (yellow catfish) in that country. There are other things worthy of notice which I shall not relate for brevity's sake.

The nations that inhabit those regions are well known and we have seen about fifty, not including those mentioned by the natives that come from the interior, since this region borders on New Mexico and Gran Quivira, all of which is firm land. The number of souls that are without the light of the Gospel are innumerable and remain to be con-

quered. They are of different tongues, but they understand each other by means of signs, being so skillful in the use of their hands for speaking that the most eloquent orator would envy their gestures. By means of this hand language they trade with each other and have familiar intercourse. With few differences, their customs are the same, though some are more courageous than others. They show a clear understanding and great skill in imitating any art or trade. They are generally at war with one another and they exterminate themselves on the slightest pretext, such as the stealing of a woman, a horse, or some similar occurrence. This is the reason for the weak state of the nations. The Indians are of pleasing appearance and well proportioned stature, the majority of them wearing a single stripe across their forehead down to their nose and around the mouth. Some paint their arms with more care, as well as their necks, imitating a necklace, but there is no uniformity in this practice. They are very friendly to the Spaniards and covet greatly their dress, esteeming any cast-off garment as precious gala attire. They learn our language with ease and we have not found a nation that objects to the reception of our holy Catholic faith due to the following reasons: firstly, because as it has been seen, there is no formal adoration among them to any one deity. They practice only some material idolatries and some abuses and superstitions inherited from their forefathers. They are those of whom St. Peter says: *Quorum deus venter est*; because all their desires are fulfilled when their stomachs are full. There are some sorcerers among them who are imposters more than anything else. These are the medicine men among this people, who make atonement, if the patient dies, by accompanying the corpse to the burial ground, where the mourners sometimes kill him. There is among these Indians a virtue worthy of admiration, in that they do not get intoxicated, because God has blinded them to this vice for their own welfare. Only in their general dances which they hold, do they use a root called *peyote*, or some other herbs that affect their heads, but not all partake of them. They are much inclined to the chase, the men engaging in no other occupation. The women are trained to cure and tan the hides of buffalo and deer. These they curiously paint to trade to the Spaniards. But when the natives are gathered in villages they are extremely skillful, ingenious and hard-working, as shown by the experience in the missions we have founded. Their manner of dressing is to use the tanned deer skins, both by men and women, the latter covering their bodies decorously to their feet. It has been noticed that though there is some laxity in dress among the men, the women cover themselves as much as possible even when nursing the young. The red and yellow dirt with which the Indians paint their hides, which is very hard, indicates that the land is very rich in minerals. The sand of the Colo-

rado River shows by its luster that it contains rich minerals. There is a rumor of a silver mountain so called because of its rich veins. Very large rock salt deposits are found. Lastly, this is the best of all the lands discovered and the natives are particularly suited for the reception of the truths of our holy faith and for the extension of the domains of the royal crown.

April 22nd. Monday. We left the river mentioned above by the same route through which we had come, and arriving at the principal branch of the Guadalupe, we crossed it, though with some difficulty, and continued as far as the other branch of said river [to a point] higher up. The river was almost dry and we found only pools of water. We stopped here, having travelled this day five leagues.

April 23rd. Tuesday. We left the said place and travelled in sight of the hills, following our tracks to the Salado. We crossed the said river of San Antonio and did not find the people we had left there, because they had moved down the river. From here we crossed the San Pedro, and continued as far as the arroyo of Leon where a thick smoke, made by eight or ten Indians of the Sijames nation who were going to the Medina, was observed. We continued our march to the said Medina river, having travelled this day fourteen leagues.

April 24th. Wednesday. The Pampoa Indians came out to see us as well as the captain of the Paxti nation. We asked for an Indian to guide us so that we could cut across straight through the country, but it happened that instead of guiding us to the west, he took us to the south-east, leading us into such thick woods and sand dunes that were it not for the good luck of being directed by the good sense of our Spaniards we would not have come out of the labyrinth by sunset. From here the captain of the soldiers went ahead of us with two companions. This day was very distressing, because besides being lost, we had no water whatsoever with us as on other occasions, not even a single jar, all of which [circumstances] redoubled our troubles. At sunset the Lord delivered us and we arrived at the arroyo of the Robalos. We travelled this day sixteen leagues according to our time.

April 25th. Thursday. We went on straight through the country directly west, and at four o'clock in the afternoon we reached the arroyo of Chapa, having travelled this day nine leagues.

April 26th. Friday. We left the said arroyo and crossed the Jondo River on our way, and reached the Sarco or Frio River. As the beasts were tired, we stopped here, having travelled eight leagues.

April 27th. Saturday. Having passed a very disagreeable night, because of the rain that poured upon us unhindered, we, two religious accompanied by a soldier and two Indians, went ahead and came within

two leagues of Caramanchel spring, where we slept after traveling this day sixteen leagues.

April 28th. Sunday. We did not celebrate Mass, because we had no accommodations for it. We set out for the Rio Grande, after some delays caused by the running away of the saddled horse of our soldier companion. We reached the Rio Grande which we crossed though it had more water than when we crossed it before, and with our Lord's grace we arrived at three-thirty in the afternoon at the Mission of San Juan Bautista from where we had set out, with health, success and consolation, for all of which we thanked God to Whom be all glory, honor, and praise forever and ever AMEN. Finis.

FR. ANTONIO DE SAN BUENAVENTURA Y OLIVARES,
Guardian. [Rubric]

FR. ISIDRO DE ESPINOSA [Rubric]

In virtue of the order of His Excellency, Sr. Don Francisco Fernandez de la Cueva, my Lord Duke of Alburquerque, Viceroy, Governor and Captain General of this new Spain, etc., and of his decree made in general assembly on the 7th of August of 1708, in which his Excellency determined and commanded, with the approval of the general assembly, that I escort the religious Fathers and Missionaries of the Sta. Cruz of Querétaro as far as the San Marcos River, where the Tejas Indians were said to be, I put his command into execution, and personally accompanied the Rev. Father Fr. Antonio de S. Buenaventura y Olivares, Apostolic preacher, Missionary, and present Guardian of the College of Santa Cruz of Querétaro, in company with the Rev. Father Fr. Isidro de Espinosa, Missionary at the Mission of San Juan Bautista, for which purpose I carried a squad of fourteen soldiers from the company which is in my charge, leaving in the presidio and missions a good and safe guard. Those who went saw, experienced and certified all that is deposited and related in the Diary mentioned above; and I, as head, commander, and captain of this company, certify it in the manner and form prescribed by law to which I submit myself, and I subscribe it with the witnesses attendant upon me in this presidio and mission of S. Juan Bautista of the Río Grande del Norte on the fourth day of the month of May of the year 1709, acting with said witnesses in lieu of a secretary of war, in the manner in which the law prescribes, of which I give faith.

PEDRO DE AGUIRRE [Rubric]

Witness—NICHOLAS FLORES Y BALDES [Rubric]

Witness—FRANCISCO BAEZ TREVIÑO [Rubric]









